

Christ as He is portrayed in the Gospels, those same good results should be clearly visible in the lives of those who are now Christians. Moreover, evidence of value for the next world can be presently confirmed only by evidence of value in this life. What the Bible says about Jesus remains true, but confirmation of that truth by living Christians is always needed for the sake of others. In order that their own testimony may be convincing, Christians must be what they want converts to become; they must give evidence that they are experiencing a spiritual salvation now, and so may confidently expect to be saved hereafter.

In short, to prove the fact of the death of Jesus, appeal can be made to assured historical record. To reveal the true meaning of the Cross, all who call themselves Christians must adopt the principle and practice of loving service to the utmost. To give evidence that Christ will save from sin on Resurrection Day, Christians need to show that they are being saved from sin now. The death of Jesus on the cross will mean life eternal for those who are now non-Christian, in proportion as sacrifice is the rule of life for Christians now.

Hartford, Conn.

EDWIN E. CALVERLEY.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

II CORINTHIANS 1:3, 4.

✠ Amy Elizabeth Wilkes Zwemer ✠

PIONEER MISSIONARY TO MOSLEM WOMEN

On January 25th, in New York City, where she had gone from her home in Princeton, N. J., to attend an anniversary meeting of the Woman's Board of Foreign Missions of the Reformed Church in America, under which she had worked for many years, this rare spirit was suddenly called into the presence of the Master.

Hers was a life full of devoted service in more than one land, but "Arabia" was always on her heart and never far from her thought and prayer. A one-time missionary of the C.M.S. at Baghdad, in 1896 she was married to Dr. Samuel M. Zwemer, and became the first woman worker in the Arabian Mission. A true missionary, the responsibilities of family and social life always had to square with this first claim upon her time and strength. Naturally strong and self-reliant, the many discomforts of those pioneer days were endured bravely and hopefully.

On tour with her husband or amid the ever-widening circle of friends in Arabia, Egypt and at home, her voice never uttered "an uncertain sound". Her hospitable home had warm welcome for the stranger as well as for her associates, and many of the younger missionaries of those days knew her kindly interest and care in times of sickness and trial. And of even more worth, many of us gained through her an added consecration, a heightened estimate of spiritual values and an unfailing confidence in our Master's ultimate victory in Moslem hearts and homes.

It seems incredible that we who remain shall not again on earth meet her kindly glance nor listen to her cheery words, but we surely have a share in her triumphant entrance into the glory of the unseen, hearing some echo of the Voice that has welcomed her with its "Well done!"

JAMES CANTINE.

A JOURNEY THROUGH NORTHWEST CHINA

On the afternoon of my birthday a lady friend in the Mission came to tea, and in the course of the conversation said, "I cannot see why you want to go traveling in the wild places among the Mohammedans." Although I knew she would not understand, no matter what I said, I left that evening to spend two months with them. It was a thrilling experience and one that made me richer in the knowledge of these interesting people and grateful for the immeasurable kindness received from their hands. The trip called for twenty-eight days in inns, including one in a loess cave. There were sixteen days of actual travel by horse, and nine by cart, to say nothing of the five days by bus and six by train. This took me through all the provinces of Northwest China:—Honan, Shensi, Kansu, Ningsia, Suiyuan, Shansi, Chahar and Hopei. I might have added that while in the province of Ningsia I spent two weeks seeing the province by bicycle, which is not included in the above. All of which means that I was very much on the move, seeing strange sights and letting my mind dwell on the past as well as the present, so that, really, I not only traveled these two months but also from the dawn of history in China—Sian with its glorious past in the Tang Dynasty; Hsien Yang with its history of Chin Sz Huang Ti and the Chow Emperors; also that Valley of the Wei where the early Hans set up their kingdom. Then up the Valley where the Chinese had trekked east; later along the base of the Lu Pan Shan where Ghengis Khan died during his last conquest; finally those last two weeks, travel along the Yellow River in the footsteps of Marco Polo. These and many other memories added vivid background to the present problem of Islam in China. My

only regret was that two years were not given to the task. Modern speed prevents real appreciation of glories past.

I had two objects in mind: first, to travel through one of the most densely populated Moslem parts of China to learn something of their strength and their ways, and second, to engage in an evangelistic tour with three workers who are specializing amongst Moslems. I was able to accomplish both objects far better than I had hoped. Shensi and East Kansu have not been peaceful places of late. When I told a Moslem friend in Hankow of my proposed trip he said that I would never get past Pingliang because of the bandits. (He was a prophet and didn't know it.) When I interviewed the Consul about going, he too, was very discouraging. In fact, when I left Hankow I was only definitely going as far as Sian, where everything was to depend upon permission from the Chinese authorities there; the officials in Hankow said I could go no further. The marvelous thing about it all was the way we were led along the whole trip. There was no delay and furthermore we found that roads formerly closed were opened, and shortly after we passed through again closed. We can only praise God for his guidance at that time.

The most interesting part of the trip from a study of an Islamic point of view was the trip from Chiang Chia Ch'uan in South Kansu, covering twenty days to the Ningsia Plain. It meant traveling through a thickly populated Moslem area which forms the backbone of Islam in China. Although this area contained many Moslems, by gradual penetration for some six hundred years, it has been since the Tung Tsz Rebellion of 1861 only, that we find such a strong belt of Mohammedans. At that time the Moslems of Shensi and other parts of China were driven over into East Kansu. Then, too, this area is strong in one of the most powerful Orders of Sufis or mystics in Islam, whose influence extends even to Hankow and other parts of China. These followers of the Djahariah Order were my hosts throughout the trip. In Chiang Chia Ch'uan I was able to visit the sacred place of pilgrimage of

members of this group even from Yunnan, whence, in fact, one of the pilgrims we met had come.

At Ningsia we came to the route of Marco Polo and from there to Peiping followed in his steps. This city of Ningsia itself is worthy of a visit. It was the capital of the Tanguts or the Hsi Hsia Dynasty of the twelfth century, who gave to the world a peculiar script of its own. There, snuggling on a fertile plain between the Yellow River and the Alashan Mountains and Desert on the west, it controls the political dynasty of the Western end of Inner Mongolia. The irrigation project which makes possible this plain is a marvel of engineering, dating to the time of Ch'in Sz Huang Ti, the builder of the Great Wall. The life of the plain depends entirely on the waters of the Yellow River brought to the fields through an intricate system of canals and ditches, which must be cared for with infinite patience. As we later traveled down the Yellow River Valley on the west bank of the River to Paotow, we could see what failure to care for the system meant. After leaving Sz Tsui Shan on the northern end of the plain, we struck out into the Alashan Desert and the Mongolian plain. This brought me to Peiping for the first time, by the same route that the early travelers and missionaries of the thirteenth century came. I highly recommend it for one who wishes to get the greatest thrill from that city of thrills.

I am glad I had that trip. My diet was not one to be envied. The first twenty days in East Kansu were without a bath, and the food mainly flour and water, called "*mien*", vinegar, ground red peppers, garlic, and tea. However, even living on that, one looked forward to a bowl of it at the end of a day in the saddle or cart. It is impossible to give an adequate description of it all or to understand many of the things I saw. Much time has to be spent over my notes before I can do that. But I want to bear witness to the unselfish devotion of the China Inland Mission and Scandinavian Alliance friends who made this trip possible by their companionship and assistance.

Hankow, China

CLAUDE L. PICKENS.